stream, sprinkles the boy on the chest with the water. Then the positions are reversed and the woman receives the "tail" on her chest, after which they plunge into the water and bathe, each pouring water over the other. The woman rubs the boy's back and he in turn dutifully rubs the back of his woman guardian. Clothes are not removed. Everyone bathes so.

While this is going on, the o'wiziddo and his assistants build a kind of fence across the return road; as the people start back, he sings:

"Mala mango ahoowe nawapano wakwaka nawaka"
"They say they are buying I myself they give me the spirits"

that is "everyone has got to buy from me the gifts I myself have from the spirits." As each woman comes up carrying her mouth, the mother rises and makes a payment to the o'wiziddo so that her way may be allowed to pass. The boys are carried back to the shelters where they rest. The mother of the leader cooks food into which the o'wiziddo puts medicine; he then gives some to each mouth to eat, after which they partake of the food prepared by their mothers, while the o'wiziddo goes to the village for the beer drinking, returning in the afternoon. In the interval the dancing mats dance shamba, etc.

Old shoulds in separate basins on the ground has previously been prepared for anointing the mouth. The o'wiziddo takes each basin and passes it across the palm of his hand on which he has smeared medicine, each basin being set down on the ground again. Taking a stick, he smears it with medicine from his "tail," and he dips it into each basin. He then smears with his "tail" to detect any women who may have had any sexual intercourse instead of remaining continent during the stay at Wakambo. He dips his "tail" into each basin of oil in turn and holds it up for the oil to run off. If the oil runs off in a stream, the mother or she stands behind her basin of oil is welcomed as a good mother; if the oil runs off drop by drop, "ndidi," the woman is laughed to scorn. Her basin is changed for that of another woman or her oil is thrown away and some from another basin is put in its place so that no harm shall result to the boy.

The shaved then take the boys into the bush near by. The magajawiza dress is removed, the body anointed with the oil, and fresh bark-cloth dyed black is put on. Little bows and arrows are made of small branches and grass and with these the mock shoot as they again enter Lupanda, putting the bows down on shing'ombang'ombo to the trilling of all the women present.

Immediately after this, the return is made to the village, just after sunset, the women having been busy gathering up all their belongings, while the boys were being anointed.

Some of the assistants lead the procession, the rest following in single file, all mock subdued and walking very slowly, dressed in the new bark-cloth round the loins, with many ropes of beads round the neck and body, a headband of bark, and down the back a string of beads to which is attached a tassel. Each carries in his hand a wand about five feet long, mpanga, with a pattern burned in the shaft and two rattles, mwanse, affixed at the upper end.